DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JUNE, 1860.

Can we Raise $100,000?

"*We are of opinion, that at least the sum of* $100,000 *should be raised in the ensuing year, for the Domestic Missions of the Church, and it can be done, and more, if the Church will but do its duty. We are persuaded that* 1,000 *persons, or parishes, can be found to contribute* $100 *toward this fund.*"

COMMITTEE ON THE REPORT OF THE DOMESTIC COMMITTEE.

Spontaneous Offerings, with Prayer.

THE following letter to the Secretary, is both suggestive and encouraging:

"———, *May* 12, 1860.

"We have no Clergyman at present to forward our Whitsuntide offerings. Please receive the enclosed $10, and appropriate it to the Missionary cause. The prayers which accompany this mite may be of service, too.

"With respect, yours, &c.,

"——— ———."

It shows the good Spirit is at work, when thus, in different and distant portions of the Church, the hearts of her members are opened, and moved, to offer willingly unto God, for the extension of His kingdom. These free-will offerings are above all price. They are a glad response to the Saviour's words, "Freely ye have received, freely give." They show the working of high principle and warm love, which thus, without solicitation, and moved only by the Spirit of all grace, devises liberal things; and, without a name known on earth, is content

to have the *record* of the act and motive both *on High*, where "He who seeth in secret can and will reward them openly." The good Lord multiply such earnest, willing givers, everywhere!

But this offering is also blessed and speeded by earnest prayer: "The prayers which accompany this mite may be of service, too." They cannot but do good. Prayer for Missions is its life and power—it opens the windows of Heaven—it brings down showers of blessing—it moves the might and mercy of God. In secret places, and the sanctuary of the heart, it does its work—it pleads the promises—it lays hold on God—it looks for an answer of peace, and it speeds on the ark and the truth of God, and of His Christ. We want a large increase of such prayers and "such fellow-helpers unto the Kingdom of God," in our high and holy cause. It is better than complaining; it is better than agitating; it is better than mending the machinery, for it "helps to put the spirit in the wheels," and makes even weak and imperfect instruments "mighty, through God, to the pulling down of strongholds." We want "cheerful givers," but we want with them earnest prayers. Then let such free-will offerings, and such earnest prayers, abound. They cannot fail *to be of service.* Thanks to our unknown friend for the suggestions and encouragement given by her note and offering. May her own soul be watered, and her prayers be heard, and may He who sees in secret, and can reward "the cup of cold water, in the name of a disciple," crown, and bless this offering of love, by raising up in all our borders just such givers and such prayers, to speed and bless our cause.

"A Cent a Day."

We have received $3 50, under the following circumstances. An unknown giver thus shows how "a cent a day" may grow and multiply, and work wonders, for many a good cause:

"In accordance with a resolution formed last Easter, I have faithfully laid aside, for God and His Church, the specified sum of *one cent* each day, for several purposes. I have thus realized, for the fifty weeks, from Easter to Easter, the sum of ten dollars and fifty cents . . . . .

"And I have thought, in connection with this, how easily the Church might thus, with a very little self-denial, satisfy all the calls which may be made upon her, in her great and rapidly increasing work; how easily her 140,000 communicants, by a determined annual contribution *of some specified amount*, might prove her declared character of a 'Missionary Church.'"

This is a good idea. Our great want is *system* in our missionary contributions. System with the parishes in their collections; and system with individuals in their contributions. That every cause should have its time, in the year of the Church, as well as a place in the hearts of her members, is all-important, in order to any general drawing out of the sympathies or free will offerings of the Church. See what "a cent a day" may do, if the example should be followed. Take only *one hundred thousand* of our *one hundred and forty thousand communicants*, and it would give $350,000 a year, for our own, and other good objects. We want the small sums gathered from the many. We want a regular, conscientious, persevering system of offerings for God, in all our borders. The precise mode may vary with the varying circumstances and preferences of persons and parishes; but we want *the thing*, "*system*," *regularity*, in contributing, more and more. This requires settled principle, confirmed habits, and a wise discrimination. "Let every one be fully persuaded in his own mind," as to the mode, the time, and the objects of his *systematic* giving. Only let it be upon a system, settled, regular, abiding, fruitful. Then will its beneficial influence be felt in every good cause and work. Let the good example of "a cent a day," provoke many to love and good works. Let it show how a "little will go a great way," when husbanded with care, and distributed from principle and love. Let it revive the oft

forgotten memory of that precept of the apostle, which loses nothing with the changes of time and place. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 *Cor.* xvi. 1, 2.

Letter from Rev. John Sellwood.

PORTLAND, OREGON, March 31st, 1860.

Rev. and Dear Brother:—At length I am able to announce that Trinity Church, Portland, no longer depends on the missionary society for enjoying the ministrations of the Gospel. A clergyman of the diocese of New-York, the Rev. Carlton P. Maples, has received and accepted a call to the rectorship, and has arrived here and entered on his duties, the vestry assuming his entire support.

I commenced my ministrations in November, 1856, with a very small congregation indeed—less than a dozen. For a long season I officiated with a very enfeebled mind and body, and often suffering a great deal, both from my wound and in my head. For many months the congregation remained as small as at the commencement; at length it began slowly to increase, and kept increasing till the latter part of last year, when it began to decrease. Last year the congregation was larger and better able to support a rector than it is now. In consequence of hard times and dullness of business here, a great many persons have left the place. The hope is indulged that the newly-discovered gold mines to the northeast of us, in Washington Territory, will prove, this summer, to be very productive, and be the means of reviving business here, and of bringing families to fill up the very many vacant houses that are now to be met with, and give an increase again to our congregation.

During the period of my ministry here, adults, as well as children, have been baptized. Several persons, the greater portion of them heads of families, have been confirmed and received to the Lord's table. For what the Lord has used me as His instrument in accomplishing here, I trust I feel truly thankful, and as my life has been spared, and I am now in a degree restored mentally and bodily, I hope to be yet further used by Him for the promotion of his glory.

During the past quarter, there has been contributed by the congrega-

tion for Domestic Missions, nineteen dollars ; for Foreign Missions—the Japan Mission—ten dollars, and by the children of the Sunday school for the same mission three dollars.

Yours truly,

JOHN SELLWOOD.

Minnesota.

Eden Prairie—Rev. J. A. Fitch.

BISHOP Whipple has informed you, I suppose, of my removal from the Lake of the Woods to Eden Prairie. I held my first service at Eden Prairie, on Sunday, the 22d day of January. We had a fair attendance, and good responses. I have been there on every alternate Sunday since, and with the exception of one rainy day, have had encouraging congregations. We have the prospect of gathering from twenty to twenty-five children in a Sunday school. This township presents a very promising field for missionary labor. It is a fine farming township, with a very intelligent population. There are a number of individuals that were brought up in the Church, and a very few that have been communicants. The place where we hold our services is not very comfortable, but we trust that, by the blessing of a kind providence, a Church edifice will be erected the coming summer. We have now a subscription list, amounting to near five hundred dollars, toward this object. I continue my labors at Waterville, as usual ; prospects not much changed. We have a Sunday school of about twenty-five scholars.

The building up of churches in new countries is often a work of time, and requires labor, faith, and patience.

Shakapee—Rev. E. P. Gray.

I have little of stirring interest to communicate. The missionary's work at this station is one of arduous and slow progress. The opposing elements to the Church are all strong. The extent of infidelity in this country would both shock and surprise you ; it is outspoken and contemptuous at the same time that it is profoundly ignorant. It is generally the work of a narrow sectarian creed, and sometimes the fruit of honest but ignorant perplexity. The Church slowly gains the attention and respect of these latter ; but it is painfully slow. It is hard at first to get a hearing ; it is unfashionable and unmanly to attend church, still more so to appear at all interested. It is extremely hard, again, to root out ignorant prejudices, the

knots and gnarls of false history and false philosophy ; the staple of sectarian education is most often at the foundation of an infidel superstructure. If any man can persuade himself of the unity or essential harmony of sectarian Christendom in the midst of this confusion of unsettled faith, it would seem he might persuade himself he was walking a velvet turf when treading heaps of broken glass.

The parish is not only small but poor, not having a wealthy member. Nearly every man is embarrassed in his pecuniary affairs—the effect of the late crisis—from which we are yet far from having recovered. But the parish is out of debt, and endeavoring to some extent to help itself. The ladies have raised enough, by little and little, principally during Lent, to get linen for a new surplice. The gentlemen are about building a plain fence to enclose the church and lot, the fruit chiefly of contributions in labor and in kind. We very much need and long for a church bell (even one of cast steel, which may be had for thirty or forty dollars). As there is no town clock or public standard of time, it is next to impossible to secure regularity of attendance without one.

The Sunday school, which fluctuates very much in size, is mainly taught and catechized by myself. The Holy Communion is celebrated, as a general rule, twice a month. Poverty, mere want of clothing, is frequently alleged as an excuse for not attending church, and often with serious grounds.

I preached several times on Friday evenings during Lent, in a log school house, two miles from the church, with an encouraging attendance. By far the largest part of the congregation were never in the church. I should have continued these services but for a severe cold and cough.

Crow Wing—Rev. E. Steele Peake.

We have just been favored with a most interesting visit from our excellent Bishop, who is proving himself a worthy successor of him who has been so abundant in labors among us as the Pioneer Bishop of the Northwest. The 3d Sunday in Lent was spent at St. Columba, where the Bishop preached to a large congregation of the red men in the morning, and received a class of seven candidates for confirmation in the afternoon, of whom four were mothers of families. In the evening the Bishop held a conference with a number of the chiefs and principal men of the pagan Indians at the mission-house, and received the pledge of many of them to abstain from the fire-water, some for a year, some for a less time.

On Monday, returning to Crow Wing, the Bishop, accompanied by the Rev. J. Lloyd Breck and your Missionary, together with the Rev. John

Johnson Enmegahbow, the native Deacon of St. Columba, as interpreter, left here for Mille Lac, to visit the second chief of the Chippewas who resides on the shores of that vast circular lake whose limits the eye can but faintly trace. This chief had sent a request to the Bishop in the autumn, asking that a teacher might be sent to his band, which numbers some six hundred souls. After camping out for two nights, and travelling across portages and over several small lakes, we arrived early on Wednesday at the lodge of the chief. He was rejoiced to see the Bishop, and hear from him the words of sympathy and encouragement. He promised to hold a council with his people, though he knew already what was the wish of their hearts, viz.: to receive Christian instruction.

On Friday evening the Bishop preached to a congregation containing many who had not entered a place of public worship before since the days of childhood, and administered the rite of confirmation for the first time at this place.

The Bishop preached at Fort Ripley on Sunday morning, and at Bell-Prairie in the afternoon, and at Little Falls in the evening, to a congregation of some two hundred people. Your Missionary visits the Indian Mission at St. Columba every third Sunday, where the Rev. J. Johnson Enmegahbow officiates constantly as Deacon and Christian teacher. The other two Sundays are given to Crow Wing and Little Falls. At Crow Wing we have some lots for the Church on which we shall endeavor to erect an humble chapel the present summer.

This place, though as yet of small commercial importance, is worthy of attention from its bearing upon the Indian country. Many hundreds of them visit here in the course of each year, and form their ideas of civilization from what they see here exhibited. Up to the present time there has been but one house of worship in the place, a Roman Catholic log chapel, and the only bell has been to call men thither. An Austrian priest of three score years and ten, preaches in French and Chippewa to a mixed congregation.

We continue our school, not as in any way profitable in itself, but as a most important means of doing good.

Lake City—Rev. C. W. Clinton.

We are doing a good work here, and by the assistance of the Holy Spirit guiding our efforts, we cannot but succeed. Never did I realize so fully how dear the Church is to the hearts of her members, as I now do. I have established (or rather Mr. Wells) a station six miles out of Lake City, to which I go to hold week-night services. And it is a refreshing sight to

see a small band of churchmen gathered in a room and all joining heartily and fervently in the services. Deprived for years of hearing the worship of the Church performed, they gladly come for miles around to attend, and the joyful countenances, and happy hearts beaming out of those countenances, are among the richest rewards of the Missionary as he goes about endeavoring to do his Master's work. Travelling through the country we find a cluster of churchmen here and a band there, all anxious to hear and receive the Church. And I sometimes wish I had more time which I could devote to these out-lying stations.

The Church is steadily and surely winning her way in our young diocese, and under the efficient management of our noble Bishop she shall yet stand forth in all her beautiful proportions, as a blessing to the State, and an exemplification of God's promise to be ever with His Church.

St. Anthony Fall's Mission—Rev. J. S. Chamberlain.

Another quarter of the Missionary year having passed away, I again sum up for you the items of my work; stopping only to say, that while I have been very much tried during the past year in many respects, God's faithfulness and mercy to me were never more apparent. Of all that has threatened me, in whatever way, there is nothing left. What I thought must become hinderances have not been permitted to keep me back at all. No year of all my ministry has been crowned with so great apparent results as the present. I was never more confident or more ready to undertake great things for God.

Last week our Bishop, whose coming promises to be so great a blessing to us all, was with me at Chanhassan and Monticello, the latter place being a new station on the west side of the Mississippi, forty miles above the Falls of St. Anthony. The confirmations were ten—making thirty since last May. When the whole Mission shall have been visited, this number will be increased, I trust, to *fifty* for the year.

To-day one of our young men has left for Nashotah to prepare for the Ministry. Another goes in the spring. My heart is exceedingly comforted by these instances of blessing upon my ministry.

In May we expect to be ready for the consecration of *three of our new churches,* at Neenah, Anoka, and Crow-Woods—and for the laying of corner stones for two new churches at Clear-Water and Monticello.

The promise of our new Diocese we all think very encouraging—God grant it may be so.

Wisconsin.

St. Luke's, Whitewater—Rev. L. R. Humphrey.

I AM still at my post, and, under your auspices, humbly striving, by the divine blessing, to promote the blessed cause of Christ and the Church, to the divine honor and the good of souls.

Since my last report I have not been absent from my post but a single Sunday, and that in exchange with a good brother. I have preached three times every Sunday, once to Sunday school; observed all the fasts and festivals, except saints' days, which I hope to include hereafter, and held full services, with sermon, on every evening in holy week, and on Wednesday and Friday mornings, with unusually large congregations, and, I trust, with much profit.

Indeed, I can but think that the parish is as prosperous, in all respects, as could be reasonably expected under the circumstances. The times here are harder than hard. All business is flagging almost unto death; very little money can be had for anything. This will account for not taking the usual collections this year, or rather the past year. We hope to do better in future.

Sheboygan—Rev. J. W. Coe.

It is nearly a year since I commenced my labors here, though through some mistake my appointment as missionary was not made until the 1st of October, when it was confidently expected it would have been made at least as early as the 1st of July. For the first four months, however, my time and my labors were divided between this parish and St. Paul's, Plymouth, fourteen miles distant, which was then vacant. This parish was organized some thirteen years ago, but, from a variety of adverse circumstances, its growth has been extremely slow, and it is yet weak.

This city is said to contain from five thousand to six thousand inhabitants; but it must be considered that fully one half of the population are Germans, who are either Romanists, Lutherans, Methodists, or skeptics. From these we can expect no accessions to the Church, except it be from the children, of whom I am happy to say we have a good number in our Sunday school.

The congregation has increased in numbers to a considerable extent, and we have a flourishing Sunday school. I have baptized seven adults and quite a number of children. Four persons were confirmed in December last, and the Bishop is expected to hold a confirmation here again on Sun-

day, the 29th instant ; but such is the depressed condition of business here, that even with the assistance of the Missionary Society, the vestry find it difficult to meet promptly the current expenses of the year. It is earnestly hoped that this financial depression is but temporary.

Florida.

Mariana—Rev. W. D. Scull.

The Bishop of Florida has just left us. He spent with us three days, visited much, and on Easter Sunday administered the rite of confirmation to six persons. There were three other applicants for confirmation, who necessarily were absent on the occasion. The church of Mariana had been vacant for nearly five years, and the tide of life in it had been fast ebbing.

Our ladies here are deserving of all praise ; they maintained a Sunday school, though very small, and under much discouragement ; and with their hands, for the Church, they worked efficiently ; as proof of this, they show $600. The church edifice here cost some $4,000 ; but, at the very moment we needed it most, the mechanics pronounced it unsafe, and a *panic* obliges us to abandon it. Our misfortune is great. Our Bishop had to administer confirmation in the court-house, which was crammed to its utmost capacity. The effect of the rite on the people here was such as its intrinsic merit would naturally produce. What a disparity between the work of God and men ! The one is perfect, because it is divine ; the other imperfect, because it is human.

As it might be expected, the five years' vacancy of our church did not help it, and some of the former members of it have left the place ; some who would have been very efficient in the Church, we trust, are in peace with their God in a spirit world. Their works have not only followed them, but their efforts are now felt and acknowledged ; though dead they live.

We must have a church. We will help ourselves. The old building may be worth to us some five or six hundred dollars. It will try us to make up a sufficient amount to do our work, yet we do not despair of our work and ourselves ; difficulties have rather given us additional energy, and united us more closely to the work before us. Our ladies will give $600, and we hesitate not to go their security for as much more. A friend will give us $500 ; friends, $800 ; and friends again, ——. And thus we hope to work, as God gives us facilities and abilities.

The Rev. Mr. McVickar, of your city, on a visit to this place for the benefit of his health, was the first clergyman of the Church who preached

to our people. His memory is much respected, and in our new edifice a tablet will commemorate it. We number in the county some twenty-five communicants, and, perhaps, as many families.

Our town is at the head of barge navigation on the Chipola river. The population of it may be one thousand inhabitants. We have four places of worship—the Methodist, Presbyterian, our own, and one for servants.

For our Church the people have much sympathy; this is because we do not connect ourselves with politics. Our kingdom is not of this world; and this fact tells to an extent of which we cannot *now* form an adequate conception; *time is developing it.* We are not discouraged—our prospects brighten before us—e'en now they loom high. And may a merciful God strengthen us to do here the Church's work.

Missouri.

St. Charles—Rev. W. N. Irish.

I had not the most remote idea, when I gave the people here monthly *gratuitous* visits last summer, that I should so soon be settled among them. It required, at that time, the *very strongest faith* to determine me to make this place my home. A little handful of communicants, not more than seven or eight, could be found. The church had long been closed; the different denominations had obtained the complete occupation of the ground; the little band of the Church's children were fully disheartened; but now, as I look over what has already been done, "I thank God and take courage." The services are already pretty well attended, the responses good, the attention reverent, the Sunday school increasing in numbers, and an interest awakened in the Church which promises good results.

There is a *want*, however, which I feel very much; for, as far as *mere preaching* is concerned, they had their share of every sort in St. Charles. The want is this: books and tracts explanatory of the history, doctrine, and worship of the Protestant Episcopal Church, that we can place in the hands of every man we meet, and every family we visit. Dr. Lewis' *Unity*, Dr. Randall's *Why I am a Churchman*, and Bishop Lay's missionary tracts, and other publications which I could name, we most urgently need at this particular juncture, to satisfy that desire to become acquainted with our beloved Church which is so often expressed. I don't think that I shall ever be tempted to become "a Church mendicant," in the way of begging funds for building churches, again—especially, when others may enter in and enjoy the comfort, as has been the case in my experience—but I do *beg*, in behalf of our blessed cause, books on appropriate topics, that I can

place in the way of the inquiring. Perhaps you can help me, personally, in your efforts in this respect. I think my dear friend and teacher in Christ, Mr. Cyrus Curtiss, could direct you to some parish that would be willing to help us.

Weston—Rev. F. R. Holeman.

I have delayed sending my report until now, in order that I might write something cheerful. We have paid off the debt on the parsonage, so that it is now perfectly free. The church debt is, too, somewhat diminished, and we will in all probability be able to effect such arrangements that, with a little help from our brethren, we will be able to pay it off.

For some time past I have been holding services in the neighboring towns of Platte City, Parkville, and Liberty; which places, I am told, have never before been visited by any minister of the Church. I organized parishes in Liberty and Parkville, between which places they offer $500 for a minister.

In Platte City and Liberty, and probably in Parkville, there will be several candidates for confirmation. In Weston our Sunday school has more than one hundred scholars, and is growing. Things seem much brighter than they did.

Mississippi.

Calvary Parsonage, Holmes Co.—Rev. B. Halsted.

Our Easter offerings, appropriated in answer to your late appeal to the Domestic Committee, amount to seven dollars. As our congregation was small on that day, I was in hopes of adding something by after contributions, but have not succeeded—other objects just now coming in for a share of the liberality of the congregation. This is a very small proportion of the $100,000 wanted for the year, but as our parish now numbers only eighteen communicants, this, with the $16 sent as our Advent offering, makes a little more than a dollar for each communicant. And we have lately contributed nearly $60 for Diocesan Missions; more than double the amount of any previous year. I trust our congregation will, after a while, come up much nearer to what they are able to do for the extension of the Gospel and the Church.

Texas.

San Augustine—Rev. J. Owen.

In my last I mentioned the delicate state of my health ; that continued till late in the fall, but it did not hinder me in the discharge of my duties. A return of my chills confined me to my bed last Sunday week, and prevented me, for the first time since I came to Texas, from attending to my work. I am now convalescent.

Things at this place are at a stand. The obstacle to the repairing of the church is the difficulty (insurmountable, I fear,) of procuring a title to the lot on which the church stands. For this reason it is thought advisable to relinquish the present edifice, and build a frame one on another site. We still worship in the court-house. We are at present engaged in finishing the church at Nacogdoches ; the title to the lot on which it stands was legally secured only some three months since. We expect a visit from our bishop shortly, which I hope will aid greatly in strengthening our long neglected parishes. The good work is going on amidst many difficulties and hindrances, and must, with the blessing of God, succeed eventually.

Kansas.

Manhattan—Rev. N. O. Preston.

Since my return from the General Convention I have been actively engaged in my missionary field. The public services, the bible class, and Sunday school, have been well attended, by apparently serious and attentive listeners to God's truth, yet I have not the satisfaction of reporting any conversions among this people for the last six months.

I continue my labors in Wabausa (a town about twelve miles east of us), where there have been a few, as we hope, receiving into their hearts the " truth as it is in Jesus."

Three of my communicants have this week removed to Ashland, a small town about nine miles west of us, and I intend to hold occasional services there, and organize a parish this season.

Through the kind liberality of friends abroad, we have been enabled to commence our church edifice in Manhattan. The work is now rapidly progressing. We shall need *all* the sums that have been promised. Believing every brother to be reliable, we have already contracted to the full amount of the moneys pledged.

Persons who have no experience in the far west, have no just conception of the difficulties encountered in the erection of a respectable church

edifice. But God is our helper, and with His blessing we hope, before another winter, to have our church enclosed, and so far completed that we can worship Him in a house to be consecrated to His service.

Indiana.

Logansport—Rev. N. R. High.

Since entering upon my labors as Missionary at Logansport and Delphi, in the diocese of Indiana, I have had much to encourage me, and have great hopes for the future—hopes that the awaking interest in Christ and His Church may become true and lasting.

I have baptized, since January 1st, 1860, four children, one adult, and have several to present for the rite of confirmation, whenever my beloved Bishop can visit us. I have also buried four.

It is now, indeed, the day of small things with us, yet we are full of hope. God has promised to be with us, and we have no fears. The Church must and will succeed here—and to hasten the day when many shall be gathered in to enjoy her sweet communion and solemn ways, we ever earnestly labor and pray.

We are happy to announce that the vacancy in the Domestic Committee has been filled by the unanimous election of the Rev. Peter S. Chauncey, D. D., Rector of St. James' Church, in this city, and that Dr. Chauncey has accepted the appointment.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from April 15th to May 15th, 1860:

Maine.

Bath—Grace		$17 60

New Hampshire.

Concord—St. Paul's	$30 00	
Hopkinton—Mrs. Ellen Chase	5 00	35 00

Vermont.

Arlington—St. James'		$15 18

Massachusetts.

Lenox—Trinity	$15 00	
Marblehead—St. Michael's	63 00	
Stockbridge—St. Paul's	10 00	88 00

Connecticut.

Anonymous	3 00	
Brookfield—St. Paul's	10 27	
Brooklyn—Trinity. (This contribution was acknowledged in April No. from Holy Trinity, Brooklyn, N. Y.)	2 00	

Bridgeport—Christ's "M."..... $5 00
Hamden—Grace 13 00
Hartford—St. John's S. S. for Bp. Scott 10 00
Middle Haddam—Christ..... 15 00
New-Britain—St. Mark's..... 41 00
New-Haven—Trinity, a member, for Ep. Miss. Asso... 5 00
Salisbury—St. John's add'l.... 5 27
Southport—Trinity..... ..... 20 00
Westport—Christ 10 00
Yantic—Grace S. Sch. Easter Offering 12 00 $159 54

New-York.

Brooklyn—Redeemer S. S. Easter Offering..... 60 00
Cohoes—St. John's..... 7 00
Essex—Anonymous 10 00
Fishkill Landing—St. Annas' S. School 10 00
Green Point—Ascension S. Sch. Easter Off..... 7 00
Glenn's Falls—Messiah 2 00
Hobart—St. Peter's (S. S. 63c.). 8 23
New-York—"A cent a day," thro' Rev. J. H. Hopkins 3 50
" Holy Communion, L. M. Hoffman, Esq., sp'l for Bp. Lay..... 25 00
" M. M. Freeman, Esq., sp'l for Bp. Lay..... 10 00
" St. Peter's Young Men's Asso. for do..... 25 00
" "S. J. S." 20 00
" "S. J."..... 5 00
" "W."..... 10 00
Richfield Springs—A Lady.... 5 00
White Plains—Grace 1 50
Yonkers—St. John's..... 55 76 264 99

Western New-York.

Brockport—St. Luke's, for Ep. Miss. Asso. 11 00
" St. Luke's S. Sch. for Orph. Home, Iowa City..... 10 00
Niagara Falls—St. Peter's 6 77 27 77

New-Jersey.

Boonton—St. John's..... 3 50
Jersey City—St. Matthew's.... 2 00
Orange—St. Mark's.....117 25
Plainfield—Grace, for Bp. Lay. 10 00 132 75

Pennsylvania.

Birdsboro—St. Michael's 8 94
Downington — St. James' for Ind. Miss. in charge of Bp. Whipple..... 3 95
Germantown—St. Luke's.....260 00
Jenkintown—Ch. of Our Saviour 22 18
Morlattin—St. Gabriel's..... 14 43
Philadelphia—St. Luke's, Miss'y Meeting for Bp. Lay, including a pledge of $50 from a Lady of St. Peters'.229 49
" St. Peter's, two Ladies, through Rev. Mr. Leeds, for Bp. Lay..... 10 00
" Do. for Bp. Talbot..... 10 00
" St. Mark's 270 00
Phila.—St. Mark's, two members for Bp. Lay, toward the $100,000 .....$100 00
Sixth anniversary birthday of Fred'k Antes"..... 3 00 $931 99

Delaware.

Brandywine—St. John's, for Bp. Lay..... 16 15
Christiana—Christ, Ladies for do..... 40 00 56 15
Newark—St. Thomas'. The contribution for Bp. Scott from this Parish last month was $60.

Maryland.

Elkton—Trinity, a member.... 1 00
Frederick—All Saints. Miss Mary Beale, for Bp. Scott, half 5 00
Hagerstown—St. John's 44 00
Prince George's Co.—St. Thomas', half..... 10 00
" Zion 5 00
Severn—St. Thomas'..... 10 00
Talbot Co.—St. Peter's..... 55 00
Washington, D.C.—St. John's. 150 00 280 00

Virginia.

Bottetourt County, Buchanan—Trinity, for Epis. Miss. Asso..... 18 50
Gloucester—Abingdon Par. Mrs. Dr. C, thro' Rev. C. Mann 10 00
Petersburg—Grace, a member.. 5 00
Powhattan Co.—St. Luke's.... 45 00
Richmond—St. James', for Ind. Miss..... 10 00 88 50

North Carolina.

Deep River—St. Mark's, a member 5 00
Henderson—Holy Innocents... 6 50
Morgantown—Grace, from two Ladies..... 4 00
Wadesboro—Calvary 6 50
Williamsburg—St. John's..... 8 50 30 00

South Carolina.

Clarendon—St. Mark's, Mrs. D. A. R. $10, others $1 50... 11 50
Columbia—Trinity..... 15 77
" " for the Jews 5 00
North Santee—Messiah..... 50 00
St. Stephen's, and Upper St. John's 50 00 132 27

Georgia.

Athens—Emmanuel Easter Off. 23 85
Augusta—St. Paul's S. Sch.... 1 25
Gainesville—½ spl. for Arkansas 50 00
Madison—Advent S. Sch..... 80
Savannah—Christ S. S., for Bp. Scott.....20 00 95 80

Florida.

Monticello—Christ	$10 00	
" " F. Eppes, for Bp. Lay	15 00	
Pensacola—Christ, a member	5 00	$30 00

Alabama.

Mobile—Christ, for Bishop Lay.	170 00

Mississippi.

Biloxi—Redeemer (S. S. $3 50)	10 40	
Clinton—St. Matthew's	3 80	
Holly Springs—Christ	18 00	
Jackson—St. Andrew's	25 00	57 20

Louisiana.

New-Orleans—St. Luke's for Bp. Lay	47 00	
" J. N. Mercer, M. D. toward the $100,000	100 00	
" Mrs. F. A. Polk, half	2 50	
Rapids—St. James'	50 50	
West Feliciana—St. Mary's ½	16 00	216 00

Texas.

Galveston—Trinity, a member.	25 00

Ohio.

Huron—Christ's S. Sch. for Ind. Miss	4 00	
Maumee City—St. Paul's	3 50	
Toledo—Trinity	27 59	35 09

Illinois.

Chicago—St. James', sp'l for Minnesota. Bp. Whipple.	156 00	
Galena—Grace S. Sch.	10 00	
Sycamore—Rev. W. H. Roberts.	3 00	169 00

Michigan.

Detroit—St John's, add'l	$25 00	
Kalamazoo—St. Luke's S. Sch.	6 00	$31 00

Kentucky.

Hopkinsville—Grace	6 00	
Versailles—St. John's	42 40	48 40

Missouri.

Louisiana—Two Boys	2 00

Arkansas.

El Dorado	15 00

Wisconsin.

Marquette—Trinity	2 38

Minnesota.

Nashotah Lake—St. Sylvanus.	28 00

California.

Sacramento—Grace	50 00

Oregon.

Portland—Trinity	19 00

Miscellaneous.

Epis. Miss. Asso	300 00	385 55

Legacies.

Int. on Voorhies' Legacy	90 00
nIt. on Bonds	85 55
Total from April 15th to May 15th	$3,688 16
Amt. previously acknowledged	42,078 77
Total since Oct. 1st	$45,766 93

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following-named churches and individuals, in all the month of April, 1860:

Massachusetts—Hanover, St. Andrew's Ch.	$25 00	
Connecticut—New-Haven, Trinity Ch., by a member	5 00	
Western New-York—Brockport, St. Luke's Ch	$11 00	
Same for Orphan Home, Iowa City	10 00	21 00
New-York City—Christ Church.	121 00	
New-Jersey—Bordentown, Christ Church	14 00	
Pennsylvania—Wayne County, Hone-dale, Christ Ch.	30 00	
Maryland—Frederick Co., Zion Church	20 00	
" Baltimore Co., St. Thomas' Ch.	10 00	30 00
Virginia—Richmond, St. James'	50 00	
" Do. St. Paul's	100 00	150 00
Kentucky—Hickman, St. Paul's	5 00	
" Louisville, St. Andrew's Ch.	13 00	
Rev. R. W. Lewis, Rector of same.	$5 00	$18 00 $23 00
Ohio—Cleveland, St. John's Ch.		10 00
Iowa—Council Bluffs, St. Paul's Ch		6 50
Total receipts in April		$435 50
To which add balance on hand April 1st, 1860		1,881 85
		$2,317 35
Of this aggregate the Treas. of the Domestic Com. has received within the same time	$1,850 00	
And there has been paid by said Asso. for office rent, &c.	180 33	$2,030 33
Leaving to be received by said Treas. when appropriated by said association, the sum of		$287 02

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JUNE, 1860.

CHINA.

The course of events in China, touching the difficulties in which that country is involved with the governments of England and France, is now watched with deepest interest.

It is earnestly to be hoped that some adjustment may be made, by which the horrors of war shall be avoided. Whether this is likely to occur we have no means of judging.

China, in the present aspect of affairs, demands of every Christian heart earnest prayer to God, that, whether by peaceable measures, or, if it must be, by terrible visitations, that country may be opened more fully, both by treaty arrangement and by a preparedness of the hearts of the people, for the reception of the Gospel of Christ.

Bishop Boone, in a letter dated March 5th, 1860, says: "We are not terrified by the warlike preparations going on, but are hopeful. What Mr. Reed told us of the offer of the mandarins in behalf of missionaries is all true. There is a large and strong party in favor of the foreigner and his religion, but the war-party are now in power; a defeat will unhorse them, and our friends will come into power again, if this dynasty can bear the shock. The Lord reigns!"

Meanwhile the work goes on at Shanghai, and is receiving tokens of the Divine favor. The Bishop, it will be seen by the following letter, has confirmed thirty-five persons since his return to that city:

LETTER FROM BISHOP BOONE.

SHANGHAI, *February* 18, 1860.

DEAR BROTHER:

All things continue quiet in this part of China, but it is a time of anxious expectation.

Three men-of-war left us a few days since to sail with sealed orders. This has caused great uneasiness among the Chinese, supposing they were sent to capture the grain junks. It is more than probable they were sent to make surveys in advance of the coming forces.

We are at length settled down, and are engaged all of us in our several duties. Mr. Syle has the church in the city. I have charge of the school chapel, and Mr. Keith has two preaching places at San Yak and Sing Yak. Mr. Chai aids Mr. Syle in the city, and Mr. Tong assists me.

I have had two confirmations since my arrival, one at the school chapel, where I confirmed *twenty-seven* persons, and one at Christ Church where I confirmed *eight*.

I have had the pleasure to receive one of the graduating class of boys as candidate for orders.

Mr. Scherechewsky proposes to take up his abode in the city and to keep house for himself, supposing that he can there more successfully cultivate the language.

JAPAN.

THE Rev. Mr. Liggins has been compelled by ill health to withdraw for a time from his field of labor. Our last letter from him was dated at Hong Kong, March 13th, from which place he was shortly to embark for England. Our hope is that his health will be speedily reëstablished, and he be enabled soon to resume his work.

In the letter above referred to, he says: "It is a very great trial to me to leave Japan, and I hope that God may grant me the privilege of soon returning thither in renewed health."

Much interest is being excited just now by a visit to the United States of representatives of the Empire of Japan. We hope it may result in strengthening the bonds of friendship between themselves and us. The event is certainly a very re-

REPRESENTATION OF THE FUTURE STATE, AS TAUGHT BY THE BUDDHISTS OF CHINA AND JAPAN.

markable one. That it may be one in the series of gracious providences in respect to the people of Japan, we do earnestly pray.

REPRESENTATION OF THE FUTURE STATE, AS TAUGHT BY THE BUDHISTS OF CHINA AND JAPAN.

The following letter from the Rev. Mr. Liggins was accompanied by an original drawing, of which we give a copy in a reduced size. The letter explains the drawing, and is interesting as presenting part of the religious system of the people of China and Japan.

Nagasaki, *Dec. 20th*, 1859.

Rev. and Dear Brother: I send you, for insertion in your papers, the enclosed representation of the rewards and punishments after death, as taught by the Budhists in China and Japan. It is painted on the walls of many of their temples, and is often found in their books and tracts.

The first and highest state is that of Budha.

The figure marked number 1, is that of Sakya Budha; and they say, that those who, by the practice of the same austerities and benevolence, attain to the same degree of virtue and merit, will, like him, attain the Budhaship.

Some Budhist authorities say that already an infinite number of persons have become Budhas, while others limit the number to one hundred thousand. They give the preference in rank, however, to Sakya Muni.

The states marked numbers 2 *and* 3, are those of the Pusahs or demi-Budhas, who are said to concern themselves more with the affairs of mortals than the Budhas—the latter being too exalted for this.

Those marked number 4 are represented as entering heaven, "where are to be found the seven precious fountains, wonderful and beautiful birds, and rare and most fragrant flowers; where, indeed, all is beautiful, fragrant and pure; where dwell the meritorious and the virtuous, constantly rejoicing, and where the illimitable glory and splendor of the Budhas are manifested forth." This is the language used in a work on the Budhist heaven, published at the great Budhist Book and Tract Depository, in the city of Hangchau, China.

State number 5, is that of those who, as Budhist priests, are allowed to renew their probation on the earth, that they may attain a higher degree of perfection.

State number 6, is that of those who renew their probation, not in the Budhist order or sect, but in what they call the base or vulgar world.

State number 7, is that of evil and powerful spirits, the fomenters of wars, murders, and the like.

State number 8, is that of those whose souls transmigrate into the bodies of animals, birds, fishes, and reptiles.

State number 9, is that of those who are condemned to exist as hungry ghosts or spirits, ever seeking food and finding none, ever seeking rest and finding none. The people, however, out of dread or compassion for these ghosts, give them a feast once a year, called the "feast of all the hungry ghosts;" and those who fear or compassionate them most scatter a few grains of rice for their benefit, about their room, before retiring for the night; but as there is no Chinese house that is exempt from rats or mice, the disappearance of the rice can be accounted for without a belief in the existence of hungry spirits.

The last state is that of perdition. They say there are sixty-six small hells and one large one. Those who are cast into the first suffer but temporarily, and may be rescued soon after death, by the Budhist priests, if only the relatives of the person will pay them well for performing "the service for the rescue of lost souls." Those who are cast into the large hell are said to suffer eternally; though Budhism has its Universalists, too, who say that, through the great merits and unceasing efforts of the "Goddess of Mercy," all men will finally be saved.

This is the doctrine of a future state of rewards and punishments taught to, and believed in by the majority of, the common people throughout the East; but some of the more learned and metaphysical of the Budhists hold to a different doctrine. They believe that the great majority of mankind will continue to suffer through transmigration to all eternity, while the few who are good and virtuous will enter Nigban, which is simply a state of ceasing to transmigrate. It is a state in which there is no thinking and no acting, no suffering and no being happy. Though not strictly annihilation, it is something so nearly like it as to be scarcely distinguishable from it. The Budhist writers themselves, say of it, that it is a state "in which it is as if you were living and as if you were dead, as if you existed and as if you had ceased to exist."

These, then, are the fables with which the "father of lies" has deluded, and is deluding, nearly half of the human family, concerning their eternal destiny. Oh, that Christians, both young and old, would remember that light and immortality are alone brought to light by the Gospel, and take seriously to heart the deplorable condition of those upon whom the true light has not yet shined—not yet shined in some places, perhaps through their sad neglect of duty.

Ever truly yours,

J. Liggins.

AFRICA.

LETTERS FROM REV. J. RAMBO.

ORPHAN ASYLUM, CAPE PALMAS,
February 1st, 1860.

REV. AND DEAR BROTHER:

I am happy to write again from our own home. I commence in time, as business and duties of all kinds press heavily upon me, and increase as the time for the next steamer draws nearer.

I thank and praise God that the threatened consumption, as it was thought, was but incipient, and seems now arrested. My cough has nearly ceased, and my usual strength is well nigh regained. The improvement has been very rapid during the two weeks we have been at our own beautiful home. I can now walk two miles with little fatigue, and preached twice last Sunday.

Under date March 8, 1860, Mr. Rambo writes, as follows:

Brother Messenger was delighted with his late and only visit to Bohlen, two weeks since. His health was improved by his trip of eight days. I hope all the Church anticipates about healthiness there may be realized. I shall hope for still better health in some higher situation.

Rocktown is a noble field, and as healthy as any place, after this, on the coast, I believe. A native and his wife are candidates there for baptism. I shall instruct them many weeks before I receive them.

I wish you could have been with us at St. James's last Sunday. It was a blessed refreshing day. We held communion there, as St. Mark's is now too open for service. Fifty or more natives and colonists communed together, going up to the table side by side, in the presence of some two hundred heathens who were surprised and pleased at the sight. The heathens are seldom or never present at St. Mark's, where we always have communed. May God bless the sermons and services to their good.

The Christian supper on last Friday evening held here was a happy occasion. Religious services are always held in connection with this simple repast. All the *twenty-seven guests* were native Christians from Hoffman Station and Spring Hill. All, I believe, are united and happy. The native converts who commune with St. Mark's people are more pious and consistent, I believe, than many of the colonists.

If nothing had been done by our mission more than what we see among the colonists and natives at Cape Palmas (just here, within three miles), it would have been no failure.

THE FEJEE ISLANDS.

THE following account is from a recent number of the *Wesleyan Missionary Notices.* It presents a sad picture:

Let it not be thought that Fiji is evangelized. There are, we suppose, 140,000 still heathens, and as bad as any Fijians ever were. At the time we took our departure, nearly the whole of the group were up in arms. The reports of muskets were heard all around us, and sometimes we were almost if not quite within musket-shot. The rebellion-drum, watch-drum, and death-drum, were continually sounding in our ears. We were frequently afraid to let our children take a walk, lest a stray shot should reach them. A few days before we took our leave of Vewa, I learned from good authority, that the cannibals in the mountains, not forty miles from our dwelling, were *koosinia tamata*" ("always longing to eat human flesh"). They would even kidnap the children of their friends, and cook and eat them, and would exhume a body that had died of disease, and been buried three days, and eat it with a relish. Some Christians who visited these monsters told them of the *lotu* (Christianity), and that they had got a teacher living among them. "O," said they, "tell him not to come here. We only want to eat and drink, and plant, and sleep, and do as we have done. Tell him not to come here." But in this way the leaven spreads—a ray of Gospel light thus penetrates the hellish gloom. And so for the last five-and-twenty years from the smallest beginnings, and through the greatest difficulties, the work of the Redeemer has won its way from town to town, from district to district, and from island to island, until there are 60,000 of these cannibals who have embraced the religion of Christ, 11,000 who are members of our Society, and who are not admitted as such without evincing a sincere desire to flee from the wrath to come, while very many, we believe, are living in the enjoyment of salvation, and hundreds, I have no doubt, are before the throne of God in Heaven.

But there are 140,000 still heathen, still cannibals, widow-stranglers, infanticides, parricides, matricides, who bury the aged alive, and commit every other Fijian abomination. Ever quarrelling, fighting, killing, and devouring one another. Enveloped in Pagan darkness, these souls, though ransomed by the blood of the Son of God, having no missionary or teacher to proclaim to them the Gospel (which would disperse their gloom), and direct them to the Saviour, are day by day with their sin and corruption passing into eternity, and going down to eternal death and woe. While we would not forget other portions of the Mission field, we are constrained to beseech the church of God still to "pity poor Fiji," which has shown such great willingness to receive the truth.

HISTORICAL SKETCH OF THE SAMOAN MISSION.

The Group of Islands, the seat of this Mission, was, till lately, known only by the name of *The Navigator's Island;* but this designation is now being superseded by that of *Samoa,* the name applied to it by the natives. It lies in the South Pacific Ocean, between the latitudes of 13 deg. 30 min. and 14 deg. 30 min. S., and the longitude of 168 deg. and 173 deg. W. It consists of eight islands and a few islets, which together contain nearly 1,700 square miles. The names of the islands, in their order from east to west, are Taû, Olosenga, Ofu, Tutuila, Opolu, Manono, Apolima, and Savaii. The principal of these are Savaii, the most western, about 130, Upolu about 120, and Tutuila, about 40 miles in circumference. The rest are smaller.

All the islands are of volcanic formation. They are beautifully diversified, and of moderate height—the highest mountains rising to an elevation of between 4,000 and 5,000 feet. The larger islands contain some splendid valleys, and large tracts of the finest land, and they are well watered, and enlivened by numerous streams and waterfalls. They possess greater capabilities, contain a greater variety of trees and plants, and are clothed with a richer and more varied vegetation than even the lovely island of Tahiti. From whatever side you approach, they rise from the sea with their mountains covered to the summits with luxuriant forests of evergreens, and their slopes and shores clothed with bright perennial foliage.

The inhabitants are a fine people, belonging to the same race as the Tongese, Hervey Islanders, and Tahitians. They are generally above the middle size, of a reddish-brown color, with black hair and fine dark eyes—in features not very unlike Europeans, and capable of high intellectual and moral cultivation.

But, in their heathen state, the Samoans were awfully degraded, both in mind and morals. For though they were not such gross idolaters, and had not so many inhuman practices as some other islanders, and were in some respects even a semi-civilized and polite people, yet their social condition was characterized by much that was childish and capricious, obscene and cruel. Polygamy and concubinage prevailed among them to a great extent. Selfishness, envy, and deceit, pride, jealousy, and a disposition to revenge the least slight or wrong, excited among them continual strife and exterminating wars, in which cold-blooded and relentless cruelties were perpetrated. They were also emphatically a people that had lost the knowledge of God. Like many ancient pagans they worshipped and dreaded innumerable imaginary gods and genii. Of the works of God they were entirely ignorant, and they had no proper idea of sin, or any knowledge of future retribution.

Such was their social and religious state till the light of the Gospel broke in upon their dense darkness, in 1830. Previously, from a fear of their savage and ferocious habits, foreigners shunned intercourse with these islanders ; and it was not till after the Missionary bark anchored at their shores, and left Christian teachers among them, that they began to be more fully known. In the month of August of that year, the lamented John Williams, and Mr. Barff of Huahine, placed the first native teachers, from the Society Islands, eight in number, at Sapapalii, on the island of Savaii. On their way to Samoa these Missionary brethren touched at Tongataboo, and there met with a Samoan chief, who had been some time on that island, and had thus obtained a partial knowledge of Christianity. This chief accompanied the Missionaries to Samao, and there employed his knowledge and his influence in strongly recommending both their persons and their religion to the favor of his countrymen. Another event, indicating that God had prepared the way for the teachers, was the death, a few days before their arrival, of Tamafainga. This person was a sort of high priest of heathenism. He possessed almost absolute influence over the superstitious feelings of the Samoans, and combined with this all but supreme political power ; and this influence and power would probably have been exerted to prevent the settlement of the teachers. Tamafainga's death at once facilitated their settlement, and being taken under the protection of Malietoa, then the most powerful chief on the islands, they entered upon their labors under favorable circumstances.

Mr. Williams again visited Samoa in 1832. On reaching Taû, the most eastern island of the group, he was surprised to find that the Gospel had already been introduced to its shores, having been brought there by some natives of Ravavai, one of the Austral islands, nearly 2,000 miles distant. These natives had left Ravavai in a boat, for a neighboring island, but were driven far out of their course, and after drifting about on the ocean for nearly three months, they reached Taû, where they commenced Christian worship. A few natives had joined them, and were waiting for the Missionary ship, of which they had heard, and which they expected would bring Missionaries to their island. On reaching Savaii Mr. Williams received an enthusiastic welcome from the people, and was rejoiced to learn that both the teachers and their families were well and their work prospering. Heathenism was partially abandoned in several villages on Savaii, Manono, Opolu, and Tutuila. Many of the people had actually eaten the fish and other animals which they formerly worshipped as gods, and dreaded to injure, or even to touch. The scenes presented when these daring converts, for the first time, fed upon their gods, were both amusing and impressive. Some daringly devoured them, others, with cautious hesitancy, put the dreaded morsels into their mouths, while the astonished

and awe-struck beholders waited, like the Miletans, expecting to see them swell or fall down dead. But when all passed off without any calamity, they concluded that Jehovah was the true God ; and the beholders, taking courage, followed the example of their neighbors. Popo, the war-god of Sapapalii, a piece of decayed matting, narrowly escaped being drowned. The people had tied a stone to this rude form, and were about to sink it in a watery grave, but the teachers, discovering their intention, rescued the ill-fated god, to present him as a trophy of the triumphs of the Gospel.

The Mission was visited, and reinforced with additional native teachers, by Messrs. Barff and Buzacott, in 1834 ; and Mr. Platt landed in Samoa in the following year, and remained with the teachers till the European missionaries arrived, in 1836.

Previously to the settlement of these laborers, certain runaway seamen had induced some of the people to profess what they called Christianity, and had gone so far as to baptize a few individuals. One or two of these men had, however, taught a few of the natives some of the doctrines of Christianity, and advised them, when the Missionaries arrived, to attend to their instructions. A Samoan, also, who had visited the Society Islands, had set up a new religious sect, and had gained a considerable number of followers. This sect was called, from the name of its originator, "*Le lotu Siovili*," that is, the religion of Joe Gimblet. The observances of this sect consisted chiefly in listening to a series of senseless sounds, uttered by their leader, and in feasting, and firing of muskets.

But while these evils had to be encountered, God so largely blessed the labors of the teachers, that a considerable number of the people on the several islands professed Christianity, and chapels were built in many villages, in which public worship was regularly observed. Yet it will be readily supposed that these professed converts knew but little of its spiritual nature, and were, in fact, with few exceptions, heathens in almost everything but name.

Such was the state of things when the Missionaries appointed to this Mission, six in number, five of them being married, arrived in June, 1836, These brethren and sisters were accompanied by Mr. Barff, of Huahine. and Mr. and Mrs. Buzacott, of Rarotonga, who came to assist them in commencing their work—and the latter of whom, with his excellent wife, remained some months, and rendered invaluable service.

The first thing done by the Missionaries after their arrival, was to convene a meeting of the principal chiefs and people. On this most important and deeply interesting occasion, the newly-arrived teachers asked the chiefs if they were willing to receive them, and if they and their people would promise to place themselves under their instruction ; and, further, whether in the event of war they would grant both them and their wives,

and their property, protection, though they took no other part than that of endeavoring to become peacemakers. To these questions the chiefs readily replied that, as far as it was in their power, all these things should be done. The Missionaries then made arrangements for their future settlement, and a few days afterward removed to their several stations on Savaii, Manono Upolu, and Tutuila.

By constant intercourse with the people, and diligent attention to the acquisition of the language, some of the Missionaries were soon able to teach in the schools, and to preach the Gospel to the natives. And by frequent tours round the islands, and preaching and conversing with the people in the villages, and by visiting the sick and administering medicines for their relief, the attention of the people was soon very generally awakened to the claims of the Gospel. Large numbers abandoned heathenism, and were desirous to learn what the Missionaries taught. New chapels were built in distant places, and the people desired to have native teachers settled among them. The congregations greatly increased, and the Word preached was attended with such a divine power, that many were made to feel their utter sinfulness and danger, and seek salvation through the grace of Christ ; so that, as early as the 26th of March, 1837, Mr. Hardie had the pleasure of forming, at Sapapalii, a Christian Church, consisting of eleven native members Very soon after Mr. Heath formed a church on Manono, and in the following year infant churches were formed on Upolu and Tutuila.

As the Missionaries became more fully acquainted with the language and the people, and were able to employ members of their churches to aid them in their work, God increasingly blessed their labors. Heathenism was soon almost universally abandoned, and numbers were constantly added to the churches, till, in 1842, the church at Sapapalii numbered nearly five hundred members, and results equally gratifying attended the labors of the Missionaries at most of the other stations. Polygamy, and other heathen customs, were voluntarily abandoned, and although wars and their attendant evils subsequently greatly hindered the progress of civilization, education, and religion, yet all the main operations of the Mission have from that period been steadily prosecuted, and great success has attended the labors of the Missionaries and the native evangelists. As the work throughout the different islands is in character the same, it is not necessary to give separate accounts of the several stations.

(*To be continued.*)

INTELLIGENCE.

Death of Mrs. Hubbard.—Among those who have laid down their life for the cause of the Gospel in Africa, must be reckoned the dear servant of Christ whose name is here mentioned. Mrs. Hubbard and her husband, the Rev. George Hubbard, after many months of suffering in Africa, returned to this country in March last. The cherished hope that in her native land she would speedily recover, has not been realized. Fever contracted in Africa continued, and on Sunday, the 6th May, she sank to rest, sustained to the last by the hope of a glorious immortality.

Death of Mr. McMorine.—Recent letters make mention of the death of Mr. R. H. McMorine, the colonist catechist, who was placed by Bishop Payne in charge of the station at Kpauré, back of Bassa Cove. He died on Ash-Wednesday.

Death of Miss L. L. K. Spaulding.—Just as this number was prepared for the press, the following letter reached us from the Rev. Jacob Rambo. It communicates sad intelligence. Surely it is a time when more earnest prayer should be offered for the African mission.

We must not faint or be weary; but in the face of all trials of faith and patience, proceed with increased vigor and earnestness. May our gracious Saviour raise up and send forth laborers into His Harvest:

Orphan Asylum, Cape Palmas, *April* 11, 1860.

Dear Brother:—A link in our short chain is broken. Our little band weeps. Miss Spaulding has fallen asleep. She died last Saturday morning at 3½ o'clock, (7th inst.,) in this house. She was sick twelve days. It was the acclimating fever—her first attack.

She was very sick from the time she was taken. She suffered very much. There was much nausea and vomiting with the fever. This continued till her last hours. She was at times delirious. Her death was a most triumphant one. She had done her work well; lived near her Saviour while in health, and when sickness and death came, she was prepared. God called her, and she rejoiced to go, and be forever with her Saviour.

She was under the impression from the first of her sickness that she would not get well again, and was resigned and happy. The two physicians were in attendance. Dr. Fletcher, having had much experience in fever, was called, as the case was very severe, and required all possible attention from the first. The usual remedies seemed to do little good. All was done that could be done under the circumstances. There was, perhaps, some chronic disease which hastened her death. The physicians think it was spinal.

She rested very little during the last week. Indeed, not more than a few minutes of rest at one time was granted after the first few days. After the fourth day we began to fear she would not rally, as all the time she grew worse. At four o'clock on Tuesday morning, the 3d inst., we were called up, as she was thought to be near her end. Mrs. Rambo and I hastened to her bedside. She knew us, and said, "I am going home. I am almost there." I then repeated to her some of the promises suited to her case. She replied—"Precious, comforting, sweet promises; I feel they are all true." When asked if she was ready to depart, she said, "Oh, yes, I long to go." I began to repeat

"Jesus can make a dying bed," &c.

She joined in and followed all through the verse, with a clear, strong voice. When prayer was offered, she joined audibly in the Lord's Prayer. When a few more passages were repeated, she asked us to chant—"Therefore with angels," &c., which was done. As the day advanced, she got a little better. But each day she grew weaker, and it was evident her time was short.

Mrs. Rambo and I visited her several times a day. We read, sang, and prayed with her. She always seemed refreshed. Even when her mind was wandering, she talked and sang of Jesus. At one time she said, "Oh, pray that I may be taken home to Jesus."

When asked, "What message have you to send your mother and family?" she said, "Tell them it is sweet to die and go home to Jesus." She grew decidedly weaker each day, for she could take little nourishment, and she was almost sleepless. A change for the worse took place last Friday (Good Friday) afternoon. The physicians had been hopeful before, but now they gave her up, as beyond human aid. She was informed that her time was short. She then prayed a most earnest and touching prayer, that God would bless and save the heathen. That God would sustain, guide, and give success, to the missionaries. That God's work might prosper throughout all this land. This prayer, I was informed, was full of unction and earnestness. [I was called off one day and night to the Convocation, and she died while I was gone to Cavalla.]

She was visited by the ladies—Mrs. R. and Miss Melville—and conversed with them till ten o'clock on Friday night, when they bade her good night. She was attended by a faithful nurse. At a few minutes before three, the next morning, they were summoned to her bedside. She was speechless; and half an hour afterward she fell calmly asleep in Jesus.

I should have said that at the time she offered her special prayer, she said, "*Tell the heathen to turn to God. Tell the missionaries they must all be faithful.*"

I returned home on Saturday at 10 o'clock, when I learned, for the first time, that she had departed. The funeral was at 3½ o'clock at the Methodist church—St. Mark's being under repair. Mr. Crummell and myself divided the services—he making some appropriate remarks. A number of the colonists were present.

Our departed sister was very useful here. Miss Ball has been three months up the coast, and she had taken her place in school. She was very regular in all her duties. She had a class in St. Mark's Sunday-school, and went with Mrs. Rambo once a week to visit the native women in one of the towns. She was always cheerful and happy in the work God gave her to do. Had she lived, I believe she would have been very useful here. She brought home to his Saviour one sailor on board the Ocean Eagle, and another will never forget her earnest labors for his good.

How sad is a death in our small, weak band! We are all deeply impressed, by this call, to faithfulness and zeal. I am sorry to tell you that Mrs. Rambo has still bad health. For months she has been very delicate. Fever and a cough have greatly reduced her. I fear I shall have again to take her to sea—perhaps go home. I hope she may get better HERE, but there seems little hope of it just now. If possible, we will stay till the Bishop's return. May God show us the right way, and teach us to walk in it.

My own health is still very good. The ladies who lately arrived—Misses M. and R.—have gotten on well. They are getting well acclimated—having had two or three attacks each.

Mr. and Mrs. Messenger are in usual health. Our late Convocation was much like others. The usual services and missionary meeting, with addresses, were held. There was nothing reported of special interest. But all are hopefully and cheerfully at work.

The natives here at the Cape have made a law to keep the Sabbath. Our services are very well attended at St. James', as well as at St. Mark's. We hope the Bishop will reach us in July. I have two candidates for baptism at Rocktown—a native man and his wife. I hope they may prove sincere and earnest in their professed seriousness.

LIST OF PACKAGES, *&c., received at the Office of the Foreign Committee, No.* 19 *Bible House, from April* 15*th to May* 15*th*, 1860.

From	For	Article.	No.	Forwarded By
Pa.—Pittsburg, St.'Andrew's Infant S. S.....	Orphan Asylum, Af.....	One box...	52	
N. Y.—Am. Tract Soc	African Mission.....	Two boxes	53 & 4	

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from April 15th to May 15th, 1860:

New-Hampshire.

Claremont—Trinity $16 00		
Keene—From "A. R." 5 00		$21 00

Vermont.

Arlington—St. James'..... 16 82		
Norwich—From "C. P."..... 2 00		18 82

Massachusetts.

Greenfield—St.James' for China 11 00		
Lenox—Trinity..... 15 00		
Lowell—St. Anna's, Ladies, at discretion of Bp. P., Af..100 00		
Stockbridge—St. Paul's..... 10 00		136 00

Rhode Island.

Providence—St. John's, from a member, for Af..... 15 00		
" Ch. of the Redeemer, collections of S. Sch.... 25 00		
Warren—St. Mark's, a Lady... 2 00		42 00

Connecticut.

Bridgeport—St. John's, for Af., 40 00		
" from "M." 5 00		
Easton—"Martha Jennings"... 1 00		
Hamden—Grace Ch..... 13 00		
Hartford—From S. S, children, thro' G. M. Bartholomew, to be applied at the discretion of Rev. C. C. Hoffman, $2 50; China, $1 50 ..... 4 00		
Meriden—From a Friend, for Af. 10 00		
New-Britain—St. Mark's 41 75		
Southport—Trinity, for Af..... 38 00		
Watertown—"Miss H. P. B."... 3 00		
Weston—Emmanuel 7 00		
Woodbury—St. Paul's..... 10 00		
Yantic—Grace, $4; S. S. $3.... 7 00		179 75

New-York.

Brooklyn—Redeemer S. S. $10; "for the education of a boy in Af., to be named Joseph Barry," $25. ... $35 00		
" St. Peter's $124 35; S. Sch. for Af. $39 84..... ...164 19		
" Dime Col. for St. Mark's Hospital, Cape Palmas, by Miss H. G. Brittan... 2 50		
Factoryville—Trinity..... 30 00		
Fishkill Landing—St. Anna's S. School 6 16		
Greenpoint—Ascension S. S.... 10 00		
New-York—Nativity S. S., from a member, at the discretion of Bp. P., for Af., $10; S. School $40..... 50 00		
" St. Mark's, for China and Africa.....200 00		
" Through Miss F. A. Benjamin, for Bread Fund, Athens..... 80 00		
" Through Miss Elizabeth Turner, towards support of catechist at Graway station 50 00		
" From a little Boy for China 1 00		
Plattsburg—Trinity..... 20 00		
Rensselaerville—Trinity 5 00		
Richmond, S. I.—St. Andrew's, 48 62		
White Plains—Grace, a Com. and Easter Off'g..... 1 50		$703 97

Western New-York.

Brockport—St. Luke's, for the Kpaure Station, Af. $16; S. Sch. for education of a child in China, $20..... 36 00		
Owego—Evangelist's..... 25 00		
Rochester—St. Luke's, $200; Af. $13; China $7; S. S. for support of a pupil in Mission School, China, $30; for scholarship Orphan Asylum, Af. $75.....325 00		386 00

New-Jersey.

Mount Holly—Trinity S. S., for China and Africa..... 53 28		
Passaic—St. John's..... 13 00		
Trenton—St. Paul's S. S., for Af. 3 24		69 52

Pennsylvania.

Hamiltonville—St. Mary's S. S., for Af. $10 00
Jenkintown—Church of Our Saviour 15 59
Maylandville—Trinity S. S., ed. John G. Drayton, Af. $20; Susan Allibone, do., $20; Brother and Sister, for Af. $1 ..... 41 00
Philadelphia—Atonement, Miss. Soc. 316 10
" Epiphany, from M. C. for Bassa 20 00
" Church of Our Saviour, for Bassa, $6 50; S. S. for do., $5 50; Mrs. H. B. Barton for do., $5 ..... 17 00
" St. Luke's Female Bible Class, "price of Spring bonnet given up" for Af.. 10 00
" St. Paul's Colored S. S., for Af. 5 00
" Through Bp. Payne, for printing Grebo, $13 00; "Widow's Mite" for Bassa, $5; Mrs. R. J. F. for do., $1; "Another Mite" for do., $10; F. M. for do., $10; "Answer to the appeal to Giver of Mite" for do., $45; sundry Ladies for Af., $5 ..... 89 00
" From A. C. R., for Bassa, $10; China, $10; Japan, $5 ..... 25 00
" From G. T., for Bassa, $10; China, $10; Japan, $5 ..... 25 00
" From C. R. K., for Bassa,. 25 00
" From Mrs. M. C. B., for Bassa 10 00
" Grace S. S., for Mt. Airy, Af. 3 00
Pittsburgh—St. Andrew's, $64 50; for ed. of Kiung Soo, China, $12 50 ..... 77 00
" St. James' S. S., for Girls School, China 11 47
Rockdale—Calvary S. Sch., for China, $5; Af., 6 56 ..... 11 56
Wellsboro—St. Paul's 18 00
York—St. John's 29 40 $759 12

Delaware.

Lewis—Thro' Rev. Wm. Wright, for Africa 19 50
Smyrna—St. Peter's S. S., for China and Af. 30 00 49 50

Maryland.

Baltimore—Ascension, from a Member, for Af., through Bp. Payne 5 00
" Christ Ch., from a member, for A., through Bp. P., $5; Children of Orphan's Home, for Orphan Asylum, Af., $12 ..... $17 00
" Cranmer Chapel Miss'y Asso., for Bassa 10 00
" Emmanuel, from members for Af., $23; from a member, for do., $100; from Mrs. Wyman, Africa, special, $5; from a lady, "G." for Af., f$20 ..... 148 00
" Grace, $20 00; Africa, $11 38; from a member for Ch. Epiphany, Africa, $200 ..... 231 38
" St. Luke's, for Ch. Epiphany, Af. 22 50
" St. Paul's, for Af. 150 00
" St. Peter's, for Bassa Cove 146 50
" From A Friend, thanksgiving 3 00
Cumberland—Emmanuel, from a member, for Af. special 5 00
Elkridge Landing—Grace 29 72
Frederick—All Saints' Par., for Africa 5 00
Pr. George's Co., Bladensburg—St. Matthew's 25 00
Talbot Co.—St. Peter's Parish $25; S. S. for Japan, $3 .. 28 00
Washington, D. C.—Joseph P. Ingle, Esq., for Af., $20; John P. Ingle, Esq., for do., $10 ..... 30 00
Wye Mills—"M. C. N." 20 00 $876 10

Virginia.

Alexandria—Christ Ch. S. S., by the Rev. C. B. Dana, (from the Missionary Offerings at the Easter Anniversary) for a Scholarship at the High School, Mount Vaughan, Af. 100 00
" St. Paul's, for Af., $21; S. S. for do., $55; Col'd S. S. for do., $37 05 ..... 113 05
Buchanan—Trinity 27 75
Caroline Co.—From "Carrie," for St. Mark's, to be applied by Rev. Mr. Rambo 2 00
Charlestown—Zion 92 00
Charlottesville—Christ Church, $113; for Africa $100 ... 213 00
Fincastle—St. Mark's 18 50
Gloucester Co., Abingdon Par.—From Mrs. R. Selden, $10; "her children, for Africa," $2 50; Mrs. D. C., $5 17 50
" Ware Par., from "D. M." 2 50
Jefferson and Berkeley Cos—Norborne Par, ... 10 00
Lancaster Co.—Christ Ch. 15 00
Leesburg—From "little Sallie" through Bp. P., a gold dollar; Mrs. H.'s family servants, $1 50 and 25c.. 2 75
Lunenburg Co.—St. John's. ... 5 08
" St. Paul's 6 27

Norfolk—From L, W. Paul, Esq., thro' Bp.P., for Af.$100 00
" Colored S. S., for Af..... 5 58
" St. Paul's, a member for Af., $2 50; S. S., Robt. Smith Miss'y Soc., for do., $3 82..... 6 32
Petersburg—Grace 87 65
" St. Paul's.....105 33
Richmond—St. James', for Af., $25; S. S. for do., $75....100 00
" St. Paul's.....100 00
Staunton—Trinity 110 00
Tye River Ware House, Nelson Par.—Trinity Ch. 8 45
" Christ Ch... ..... 11 15
" Bethlehem Chapel..... 14 45$1274 33

North Carolina.

Deep River—St. Mark's, from a member, ½..... 5 00
Edenton—St. Paul's, for Af..... 58 00
Hillsborough—St. Matthew's... 20 00
Warrenton—Emmanuel..... 20 00
Wilmington—St.James', for the Thos. H. Wright Scholarship. Af..... 20 00 123 00

South Carolina.

Black Oak—Trinity..... ..... 49 00
Charleston—Calvary..... 10 00
" St. Michael's..... 2 25
" St.Stephen's Chapel, from Miss H.'s class..... 1 00
" Ladies' Sewing Soc., for support of T. C. Brownell, Africa 100 00
Cheraw—St. David's, from a Friend, for Bassa, $5; S. S., Little Girls' Sewing Soc. for do., $10; from a S. S. Teacher of S. C. for do., $20..... 35 00
Columbia—Trinity, $8 58; for Af., $3 ..... 11 58
North Santee—Messiah..... 50 00
Pineville—From Mrs. Hester Holbrook, to be applied at Bp. Payne's discretion for Af., $25; in answer to Rev. R. Nelson's appeal for China, $50..... 75 00 333 83

Georgia.

Augusta—St. Paul's S.S. "from one class," for Af..... 2 50
Ogeechee—St. James', $24 00; from the Misses K. & J. M. Williams, $2..... 26 00
Savannah—"Georgia Family Missionary Association," for support of "James Marion," Af..... 30 00 58 50

Florida.

Apalachicola—Trinity, $23 00; from Master John M. S., $5; Master W. L. S., $3; Master W. B. S., $1..... 32 00

Mississippi.

Jackson—From Dr. Crane....$25 00
Natchez—Trinity, $96 60; from a member, $20.....116 60
Yazoo—Trinity S. S., for Mt. Vaughan, Af..... 6 00 $147 60

Ohio.

Ashtabula—St. Peter's, for Af.. 4 00
Cincinnati—Christ Ch., $200; S. S., $100.... .....300 00
Cleveland—St. John's..... 10 00
Clifton—Calvary S. S. for Af... 75 00
Columbus—Trinity, from a lady, for Af., $5; Colored class for do., $2 05..... 7 05
Steubenville—St. Paul's S. S., for the support of a scholarship at the Station of "Our Messenger," in Af.. 25 00
Toledo—Trinity, $14 57; Africa, $34 54..... 49 11 470 16

Illinois.

Ottawa—Christ Ch..... 20 00
Quincy—St. John's, from Rev. A. Capson..... 27 00
From C. W. B., to be applied at Bp. Payne's discretion for Af..... 5 00 52 00

Kentucky.

Louisville—St. Andrew's S. S... 5 00
" Through Mrs. Jackson, from Mrs. J. G., for repairs on Cavalla house.. 5 00 10 00

Tennessee.

Knoxville—St. John's..... 30 00

Michigan.

Battle Creek—St. Thomas..... 11 11

Missouri.

St. Louis—Christ Ch., for Bassa Cove, Af..... 10 00

Iowa.

Grundy Centre—From Miss S. S. Severance, for China.. 1 00

California.

Sacramento—Grace Ch., Thank Off'g of Rev. Mr. H..... 50 00

Kansas.

Fort Riley..... .. 14 00

Miscellaneous.

From Mrs. M. A. Wyman, to be applied at Bp. Payne's discretion for Af..... 25 00
Anonymous, for "Cape Palmas Mission"..... ..... 1 00

$5,885 31
Am't previously acknowledged.....51,055 05

Total since October 1st, 1859.....$56,940 56